

know what gravitation is in the sun, and the moon, and all the stars. You say if you have a good text-book here on gravitation, that book is worth something in the North Star.

Go to Mr. Dana of New Haven, and he affirms that a good text-book on the laws of light would be worth something in the constellation of Orion, and he is sure of that because he is sure of the universality of law. This is one of the sublimest points of view of natural science, for, as Dana has said with fine epigrammatic phrase, "Our earth, although an atom in immensity, is immensity itself in its revelations of truth."

It becomes such because any three points determine the curve of a circle. You ascertain here that light moves in straight lines, that it is the opposite of darkness, and you know that those things are true about it yonder in the stars. You bring down from the stars light to your spectroscope and analyze it, and find that certain minerals are in the stars yonder, and our light here we can analyze in the same way.

If I know what natural laws are on this globe, I have a right to walk right out on their ascertained curve and say that in worlds outside of this those laws prevail, for laws are universal and a unit. Now, what you do with regard to the physical law you call gravitation, I have a right to do in regard to the equally tangible law which inheres in conscience. It is enough for me to assert that the moral law is a natural law just as much as the law of gravitation. You believe that all natural law is a unit and universal; so I say that if I can determine a curve of the moral law here, I have a right to walk on it right up to Orion, right up to the North Star and the Pleiades.

In the name of the scientific method I do this. Precisely

this audacity or scientific caution was exhibited in the parables of our Lord, for from the experience of men at the fireside with the moral law and from the sheepfold he drew illustrations of moral principles the range of which he swept through the universe, and by which he explained, not only our present existence, but the world that is to come. He assumed everywhere the unity of the moral law.

I affirm that a good text-book on the moral law here is worth something in Heaven. A good text-book here on physical gravitation is worth something in Orion. A good text-book on moral gravitation here is worth something in the heavens that shall never be rolled away. And I maintain that in these assertions I am not going by the breadth of a hair to the right or the left from the path of scientific straightforwardness.

Moral law is just as much natural law as physical law, and moral law as natural law, is universal and a unit. The three points of a curve of moral gravitation may determine a circle as well as the three points in the curve of physical gravitation. Our globe, on account of the universality and the unity of law, is immensity itself in its revelations of moral as well as physical truth, although it be but an atom in the moral and physical immensity.

Third. It is incontrovertibly certain that, according to Herbert Spencer, we need nothing so much as harmonization with our environment. That phrase is Spencerian and singularly strategic when once we take the right point of view. Our environment—why, it is not merely physical; it is spiritual as well. And, after all, I am not so much concerned as to my physical environment as to my spiritual, even in this low estate.

I can be tolerably happy in any physical surroundings if

my spiritual environment is right. We know that in this life wise men are far more cautious about their spiritual environment, that is, the interaction of their souls' faculties upon each other, and their feeling of harmony or dissonance with the nature of things, than they are concerning wealth or poverty, or even the flames that curl about the martyr's stake. In our present calloused condition we are far more influenced by our spiritual than our physical environments.

We have now proved that our unalterable environment here and hereafter is our nature, God, and our record; and even according to reactionary, half-studied thought, that style of philosophy which captures beginners only. We are told that we must have harmonization of our environment, or we cannot possibly be at peace with the universe.

Herbert Spencer is the philosopher of beginners. The other day I went to Harvard University to give a lecture on conscience in the Sanders Theatre there, and it was my fortune to meet the Professor of Metaphysics before the lecture in the parlor of the preacher to the University. I put to Professor Bowen, my former instructor, this question: "Has Herbert Spencer a future in Harvard University?"

"Oh, yes, sir, he has a future here, but it is all down hill."

To the younger Professor of Philosophy there, once my classmate, I put the same question and received for substance the same answer. I know that a brilliant Spencerian, Mr. Fiske, has sent out from Harvard University the best American book on the Spencerian philosophy. It is never my policy to underrate the intellectual worth of any critic on views I consider vital. It is worth mentioning, however, that Mr. Fiske began as an anti-Spencerian, and nobody knows what he may be yet. He has reversed his whole philosophical system twice, at least, and to-day does not repre-

sent the university, in which he is not an instructor, but simply an assistant librarian.

It is important for me, at this distance from Harvard, to make these statements, for it is commonly supposed that Harvard has been captured by Herbert Spencer. I not long ago met a distinguished scholar from England, who is now in this country and has become a critic of the free religionists, and I put to him the question: "Has Herbert Spencer a future in Great Britain, and especially in the universities?" He replied with caution and great ingenuousness: "If the truth must be whispered, it is that Herbert Spencer is losing his hold on the acutest and boldest critics of Great Britain." Nevertheless you will find that men who are beginning to read philosophy are often captured by Spencer's style, are commonly very reverent toward him. The newspaper men are most of them Spencerians.

Spencer, you know, thinks that all truth concerning God is like the back side of the moon—we never see it, we can know nothing about it. Well, what if that were so? I should not admit that the back side of the moon has no influence on us. I never saw the back side of the moon, that is true; but I know that there is not a wave in the far-gleaming sea from here to Japan that is not influenced by that back side as much as by the front; and that there is no ripple along the sedges of any coast, public or private, in time past or in time to come, that is not under the law of the tides, and is not as much indebted for its motion to the unknown side as to the known.

While I employ, therefore, Herbert Spencer's famous phrase concerning the necessity of our harmonization with our environment, I would give it a far wider sweep than he allows to it, and yet I need to insist only on self-evident truth, or direct inference from such truth—namely, that our

environment with which we must be harmonized is made up here and hereafter of our conscience, God and our record.

Fourth. It is therefore scientifically known that harmonization with conscience, God, and our record is the unalterable natural condition of peace of soul.

What? Natural conditions for salvation?

Yes. Well, life is rather serious if the very nature of things has in it conditions of our salvation. You are at war with the nature of things. Which shall change, you or it? Let us be serious, my friends, because God cannot be an enswathing kiss without also being a consuming fire. There cannot be an upper without there being an under. There cannot be a here without there being a there. There cannot be a before without there being an after. There cannot be a right without there being a left.

You say these propositions are all incontrovertible; but, if you please, they have applications to interests of ours deeper than the immensities and more enduring than the eternities. If the nature of things is against us, God is against us. The nature of things is only another name for the total outcome of the Divine perfections. He cannot deny himself. He is the same yesterday, to-day, and forever. And the nature of things is the same yesterday, to-day, and forever. It has no variableness or shadow of turning. With him is no variableness or shadow of turning. It is he. Are you in dissonance with it? Then are you in dissonance with him. If, in face of the nature of things you need a change, so you do in the presence of a personal God.

What! am I assuming the Divine personality? Not at all. I am not endeavoring to prove it to-day, but I say there cannot be a here without a there, there cannot be a before without an after, there cannot be an upper without an under, and

so I say there cannot be a thought without a thinker. There is thought in the universe, a thought not our own. That thought in the universe proves that there is a thinker in the universe not ourselves, and a thinker is a person. You cannot have thought without a thinker any more than a here without a there, or an upper without an under; and you know there is a thought in the universe that is not your thought.

Agassiz, over and over, would close the majestic sections of his discussion of natural science by asserting that all facts of zoology, for instance, or geology, exhibit thought, prescience, forecast. Standing on that assertion I affirm that there cannot be thought without a thinker, and that a thinker is a person.

Now, with that person the law of existence is that he cannot deny himself. Out of that "cannot" burst forth all the self-evident truths of the universe. We cannot have an upper without an under; we cannot make a whole less than a part, we cannot make a straight line other than the shortest distance between two points; we cannot erase the difference between right and wrong; and all those things we are unable to do because the nature of things will not reverse itself.

God, in other words, the Thinker, who is the Ruler of all his creation, cannot deny himself. You feel that you must be in harmony with the nature of things. You dare not deny the perfection of the nature of things. Submit to it then. Positively the government of this universe is not elective. There are natural conditions of salvation.

What is salvation? I mean by that word permanent deliverance from both the love and the guilt of sin. Well, that definition clears up a point or two. If salvation means that, it is about time for us to seek deliverance from the love of sin and guilt of sin. The love of sin? Why, I ought not

to be at peace if I have that. The guilt of sin? If I have that, I ought not to be at peace with the universe. But "ought" has God in it.

Until a man gets rid of both the love and the guilt of sin he cannot be at peace with the nature of things. Without perfect freedom from the love of sin and perfect freedom from the guilt of it, a man cannot be at peace in a universe, managed as it ought to be, and this universe is managed as it ought to be, and it will be for some time hence.

What I am afraid of is not the bann of any ecclesiastical party—I belong to no party,—but it is dissonance with the nature of things. It is want of harmony with that constitution of the universe which was, and is, and is to come. "Gentlemen," said Edmund Burke once to the electors at Bristol, "neither your vain wishes nor mine can change the nature of things."

Now, I want no theology that is not built on rendered reasons. I want no pulpit—no dying pillow. I will put under the head of no dying man as a pillow anything that is not built on the nature of things. It is unalterable, and it is he.

Fifth. It is scientifically incontrovertible that we know inductively that the soul, like everything else, is made on a plan; and

Sixth. That the plan of any mechanism is to be ascertained by finding out how it can be operated as nearly frictionless as possible.

Seventh. That the frictionless in a full-orbed human nature is the natural in human nature.

Eighth. That continuous joy in all the faculties is a sign of the frictionless or natural action of the faculties.

Ninth. That only when reason and conscience are supreme

in the religious sense can a full-orbed soul obtain frictionless action within its environs or continuous joy in all its faculties.

Tenth. That the religious is therefore scientifically known by induction to be the only natural, that is, the only frictionless, action of human nature within its unalterable environment of God, conscience, and our record.

My hand is made to shut toward the front, and not toward the back. I think I know that in spite of all the chatter of the know-nothing philosophy which asserts that we cannot be sure that there is any intention, although we do see the adaptation of means to ends, in nature.

Now, that prince of American mathematicians, Professor Peirce of Harvard University, lately delivered a lecture in Boston, in which he said: "If there is no force in the universe except what we call natural law, physical and moral, where is God?" And his reply was: "God is in the intention exhibited in the universe everywhere."

In this he uttered one of the deepest of the propositions of the most advanced thought in Germany and in England, though not of the thought that has made the most clamor in the newspapers and in the magazines. That hand I know was made to shut toward the front, and how do I know it? Why, not to use technical terms, I know that it was intended to shut toward the front and not toward the back, because I can shut it thus with the least friction. If I try to shut my hand toward the back, at once certain parts of its mechanism resist that action, and I crush the hand by trying to shut it in that way. I affirm that the hand cannot have been made in such a manner that its natural action is its own destruction. The hand cannot have been so bunglingly made that when it acts as it was meant to act it will break itself.